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NEW-YORK, THURSDAY, FEB. 3, 1848

NO. IV.

Sudden and great social changes from evil to good, we have already remarked, cannot be made in any country, without some kind of a revolution. The West Indies are no exception. It was not to be expected that when the slaves were strikers from the limbs of the West India sugar cane, and he who had been compelled, by the whip, to minister by his toil to the wants and luxuries of a master, stood up just a freeman, should return willingly to the same condition of slavery, and to the same kind of servitude of wealth for the enjoyment of others. He had now the wants of a freeman to provide for, and in supplying these wants the product of his labour would find new channels. When time shall have established the new order of things, and settled clearly the character of the new relations among the different classes of society, trade, industry, and commerce will be carried on in such a manner that equality shall be more equally and justly distributed. We may then expect to see the exports of the West Indies an increasing source of wealth, with the increasing population and population of the Islands, instead of gradually diminishing under the system of enforced slave

But if one of the immediate consequences of the abolition of Slavery in the West Indies is a decline in the Export Trade, the Increase in Imports is far more striking; and while the former is by no means an evidence that the real prosperity of the Colonies is affected, the latter is a positive proof that that change has been for their benefit. If Slavery had continued in the West Indies, and the Export Trade had steadily increased, the eight hundred thousand slaves would have received no benefit from this seeming prosperity. Their condition would have remained the same, and their children their masters, and their wives running errands with gold. But abolition has saved them from this, and has given them a new freedom, and with the fruit of his labour he now provides his own food, and clothing, and shelter. His wife, who was before a wretched slave in the penitentiary, under the whip of the overseer, has now a home to take care of, and a household to provide for; and his children, who

almost from tender infancy, were compelled to be
 laborers of the hands of the male sex, and to be
 engaged in the same manner as the females in
 something at a happy home, or adding by their slight but
 useful labors to the comforts of the family. "In the litera-
 ture," says Theodore Tilton, "the female laborer is
 represented as a domestic laborer, in his family or penon-
 a, as a consumer not out of the productions of his own
 farm or handwork, but also of tea, sugar, woolen, and
 cloth, ribbons, and bonnets of shoon and hats of both
 sexes, and of all the necessaries of life, and of all the
 other furniture; of hardware, tinware, and jewelry;
 of crockery and glassware of the most expensive
 kind, and of all the luxuries which stimulate the
 merchant and the merchant; they stimulate him to
 produce, and he produces, and they consume, and
 thus, all grow up together; each has a share in the
 market continually enlarging and increasing, and
 the market itself, in turn, can turn his industry
 as he likes best. Industry, activity, inventiveness of
 commerce, are the result." So is it in every country of
 the world, and in every age of the world, the
 people, but especially the female laborer, of slaves.
 All the products of industry there go to increase the
 comforts, and the luxuries, of the favored few, and
 many—the slaves—are allowed to work to excess. When

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Yours, for a nearer approach to social equality,
WM. LYLE KEYS.

HASTINGS, Jan. 23d. 1848.

FRIEND GAY:—The arrival of E. D. Hudson and Lewis Hayden was hailed with joy by the few friends of

Philadelphia Yearly Meeting

freedom that tide in Oswego county. There has never been much of the old Anti-Slavery here. We were. W. Brown passed through here last winter; he did no good work, and paved the way for others; J. C. Hathaway and C. L. Remond gave as call on their western tour last fall, and they were not successful. The church and its friends drove a few people to their positions and fortresses, and set them to examining their strong holds of defence, and calculating how they might resist Truth, Justice, and Right. We, therefore, had abundant reasons to rejoice at the appearance of these champions of Liberty, hoping that the needs of Anti-Slavery truth they might encounter, would fall on the broken ground, and spring up as fresh fruit; and we trust we were not disappointed. They have been here for a few days, and have a good deal of prejudice to contend with here, as elsewhere; but, thanks to the power of Truth, they were armed and equipped to battle for the right; and many a foe has

vanquished, left the field. We entertain no doubts, that it will be admitted by all who have listened to the discourse, that the speaker was fully qualified to perform his mission, that his aims were ardent either for the Church or State, and the wounded mind was soon recovered. Lewis Herdley's honesty, simplicity, and piety, were topics in his heart; but, while his passionate appeals for his countrymen, and his country, were a world to the rescue. At one meeting a Protestant Methodist priest arose in opposition, and displayed great force of fury and zeal, determined to break down the speaker, and to show that the cause of the slave was no ballast, for he could not maintain a single word and it was apparent to his hearers that he was a wolf in sheep's clothing. He said, he was born a Methodist—his countrymen were Methodists—a very excellent position in his own eyes, and he was not at all anti-slavery as any one else. He sees not the necessity of being born again lest he should be a subsequent meeting be held for religious worship, when he would be able to say to the Friends, he said: "These reformers are like old slaves and their noises in other folks' will-paids, not knowing what

was in them. Now, what all householders understand by a-will-nil, is a vessel to receive all the refuse and slops of the house not proper or fit for the family to eat for food, and cast it to the swine, who eat it with avidity. Now, if we understand the Reverend gentleman in this comparison, he says that the Church is a receiver of all the refuse, and all that is vile and unwholesome, and not proper for the children to eat. Yet he says, by his words and actions, he will call it good, and denounce all those who wish to purify and reform her. He then says, these reformers do not know what they will find when they go into the Church. Aye! they do know by their learning what they will find there. They know that they will find War and Slavery sanctioned and huzarded, with all its consequent misery and crime. Surely the Reverend gentleman was drunk.

pared it to a place of uncleanness. At another place Baptist minister and he had washed his hands clean of the matter, but he still continues to administer the cup, and break the bread to him and Loomis. Oh, consistency, truth (that art a jewel) possessed but by few. L. G.

A Female Anti-Slavery meeting was held at Hastings, Oswego county, January 18th, 1848. Elizabeth Burdett was chosen Chairman, and Mrs. Devereux Secretary. Singing and Prayer by Lewis Haynes.

John Lyon presented the following resolutions, which were adopted. E. D. Hudson addressed the meeting, and the resolution being the subject of his pertinent remarks:

Whereas, this repented free country, boasting of its free institutions, and its free, Republican form of Government, extending freedom, protection, and safety to all who do the will of God in their lands, except Africa, of broken-hearted, crushed, and bleeding three millions of wretched slaves, who are daily perishing, and whose only crime is that of having a darker skin than

And whereas, the women of other countries where Slavery has existed, having set us an example of activity, worthy of imitation, their efforts have been crowned with success, thereby giving us reason to hope that if we exert our moral power against this evil, that we shall one day experience the like salutary and beneficial results:

Therefore resolved, That Slavery is a great national sin, and that it requires the united effort of every man, woman, and child to destroy it.

Resolved, That we will henceforth use our influence in behalf of the slave; and in all cases when our fathers

for their benefit. If slavery had constituted the basis of the wealth of the Indies, and the Export Trade had steadily increased, the eight hundred thousand slaves would have received no benefit from this seeming prosperity. Their condition would have remained the same, though the coffers of their masters were running over with gold. But abolish Slavery, and some portion of that wealth is turned to the benefit of its producers, and rightful owners. The scantily-clothed, and hardly-fed, and poorly-lodged slave is now a freeman, and, with the fruits of his labour, provides his own food, and clothing, and dwelling. His wife, who was before a labourer in the cane-field, under the whip of the overseer, has now a home to take care of, and a household to provide for; and his children, who be-

almost from tenderest infancy, were compelled to see the producers of the wealth of the master, are now receiving instruction at the district school, engaged in childish sports at a happy home, or adding by their slight toil something to the comforts of the family. "In Connecticut," says Theodore Parker, in his admirable letter, "every farmer and day-laborer, in his family or person, is a consumer not only of the productions of his own farm or handiwork, but also of tea, coffee, sugar, rice, molasses, salt, and spices; of cotton, woolen, and silk goods, ribbons and bonnets; of shoes and hats; of beds and other furniture; of hardware, tinware, and cutlery; of crockery and glassware; of clocks and jewelry; of books, paper, and the like. His wants stimulate the

mechanic and the merchant; they stimulate new turns, all grow up together; each has a market at home, the market continually enlarging and giving rise to superior wares. The young man can turn his hand to the art he likes best. Industry, activity, intelligence, and comfort, are the result." So it is in every community of free people, but not so it is in a community of slaves. All the productions of industry there go to increase the comforts, and the luxuries, of the favored few; the many—the slaves—are allowed enough only to-day to give them life and strength in work to-morrow. When a joster dinner is made, the few will have less, though enough; and if not enough, they can work for it; and though they will become so far apart they will take what he thinks

We have before us a Tabular Return of Imports for the Island of Jamaica for twenty-six years. It embraces twenty-three articles of consumption, including cattle, beasts of burden, food, building stuff, &c. For sixteen of these the returns are made, with the exception of the four years, from 1830 to 1833, for the whole period from 1816 to 1842. For the last twelve years, the returns are made for each article, and for the whole of the island.

to 1845; but for the other eight years, from 1837 to 1845, for twelve years only, from 1834 to 1846. The second period, it will be observed, embraces the returns for several years during the existence of Slavery, and all since its abolition up to 1845; but the second period gives only the years since the passage of the Emancipation act. It is easy to show by comparison, whether, in the first place, the Import Trade is greater or less since the abolition of Slavery, than during its existence, and in the second place, whether it is greater or less since complete Emancipation than during the existence of the Apprenticeship System. We will take first, for comparison, those articles for which returns are made, both before and since the abolition of Slavery.

"The thorns I reaped are from the tree
I planted; they pierce me and I bleed:
I should have better known what fruit
Would spring from such a seed."

And as we know like causes will always produce like effects, it may be useful for some of your sympathizers here to take instruction home to their bosoms, and remember that "there is balm in Gilead," "there is a physician there?" "who can minister to the mind diseased, and from the heart pluck out the rooted sorrow."

The close of this Epistle was the occasion of many and varied emotions. He whose signature it bore is numbered with the silent dead, and as the familiar name of

than that of the libertine to the harlot, and unrebuked, to suffer some of them to exclaim with a *friendly grip*, "God be with thee, and we will," yet there is a redeeming spirit of life among them, and this committee on the the African race has made a very satisfactory report, was continued and encouraged to farther labour.

These Epistles supplied a fair exposition of the moral and religious condition of the respective bodies from which they emanated, and it was instructed to see that the influence of the timid and the time-serving, was not in the ascendant, that the scales have fallen from the eyes of many, and that the misty cloud of Slavery does not still

you know a sensitive person may be victimized by the "prod man's" constancy" equally as with the sticks and stones of a mob. But as the person who addresses you may survive the potent neglect of the upstarts who would shower it upon him, expect not therefore that swan-like he is about to sing a parting jeremiad over his woes. Instead of this, he knows not but the philosophy of the Emerald Isle may so far entice him as to cause his transformation, like one of the Masonic emblems, into cross Keys; and if by the agency of unforeseen causes he should die off, like Ireland's favorite bird, to let the last kick be with the guff, and aimed at the heads of those

seems to be thinking of the refreshing gnat^o with which they could winne a "six-mile prayer or half-mile grace," over the wails of somebody's cradle, plundered in their behalf, and of the desolation that would inevitably await an unfortunate *tempesty* sail, should it happen between their teeth at so important a conjuncture. While the speaker, with Oliver Walcott's disconsolate parson, to be mentally ejaculating: "May God confound thee thou d-d stupid elf," and piously to be wishing that said "elf" were, like a fine lady, devoted to satin (Stean),

And whereas, the women of other countries where Slavery has existed, having set us an example of activity, worthy of imitation, their efforts have been crowned with success, thereby giving us reason to hope that if we exert our moral power against this evil, that we shall one day experience the like salutary and beneficial results:

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